

did not exist, and there will never be a time when you cease to exist.' The only thing that changes is our bodily condition — I feel him around here.”

No one could blame George for wanting to put a positive spin on the tragedy. But if martyrdom was the price for rising so high in this world, neither could anyone fault him for wondering if he would be next. The Beatles wanted only good for the world, and the world had made their lives miserable. The post-Beatles George wanted only to send out a spiritual message to heal people. Would the world show its appreciation in the same way? If nowhere was safe, where should he go?

“Sat Singing” is a candid portrait of *samadhi* or profound meditation — a journeying within oneself to a place of undisturbed quiet and at-oneness with creation. The *bhakti* or devotional yoga tradition describes meditation as taking place in evolving stages, called *rasas* or tastes, and the stage of union described in George’s song is considered highest.

The meditative journey begins with a passive awareness of the Divine called *shanta-rasa* or neutrality, a peaceful but inactive knowledge of God’s presence. This early stage is compared to sugar cane juice: liquid and pure, but easily shaken. *Shanti* or peace receives much attention in Western yoga classes, but the *bhakti* texts describe peacefulness as only the beginning of what the soul can know.

When the meditator advances to the point of wanting to act on awareness of the Divine, *shanta-rasa* stage erupts into *dasya-rasa* or servitude. The devotional tradition compares this stage to cane juice boiled and thickened into syrup. At this point the meditator experiences awe, reverence, and an excitement over moving meditation out of a yoga studio and into everyday life.

This active stage is a more advanced level of God realization, but servitude nonetheless implies higher and lower stations. When meditation intensifies still further and distinctions of higher and lower disappear, the meditator awakens to a feeling of friendship with Krishna, God in personal form. This is *sakya-rasa*, a sense of God as one personal friend, and it is likened to syrup that has thickened into molasses. India’s ancient wisdom texts recount stories of cowherd boys of Krishna’s village Vrindavan (about two hours south of Delhi), whose games and sporting with Krishna demonstrated